

# PASTORAL ADDRESS

OF THE

**RIGHT REVEREND DOCTOR CONNOLLY,**

BISHOP OF ST. JOHN, N. B.,

TO THE

**CLERGY AND LAITY OF THE DIOCESE,**

FOR THE

**YEAR OF MDCCCLIV.**

They say to him. Why do the disciples of John fast often, and make prayers, and the disciples of the Pharisees in like manner; but thine eat and drink?

And he said to them, Can you make the children of the bridegroom fast, whilst the bridegroom is with them?

But the days will come, when the bridegroom shall be taken away from them, then shall they fast in those days.—LUKE v. 33—35.

*G. A. Taschereau*

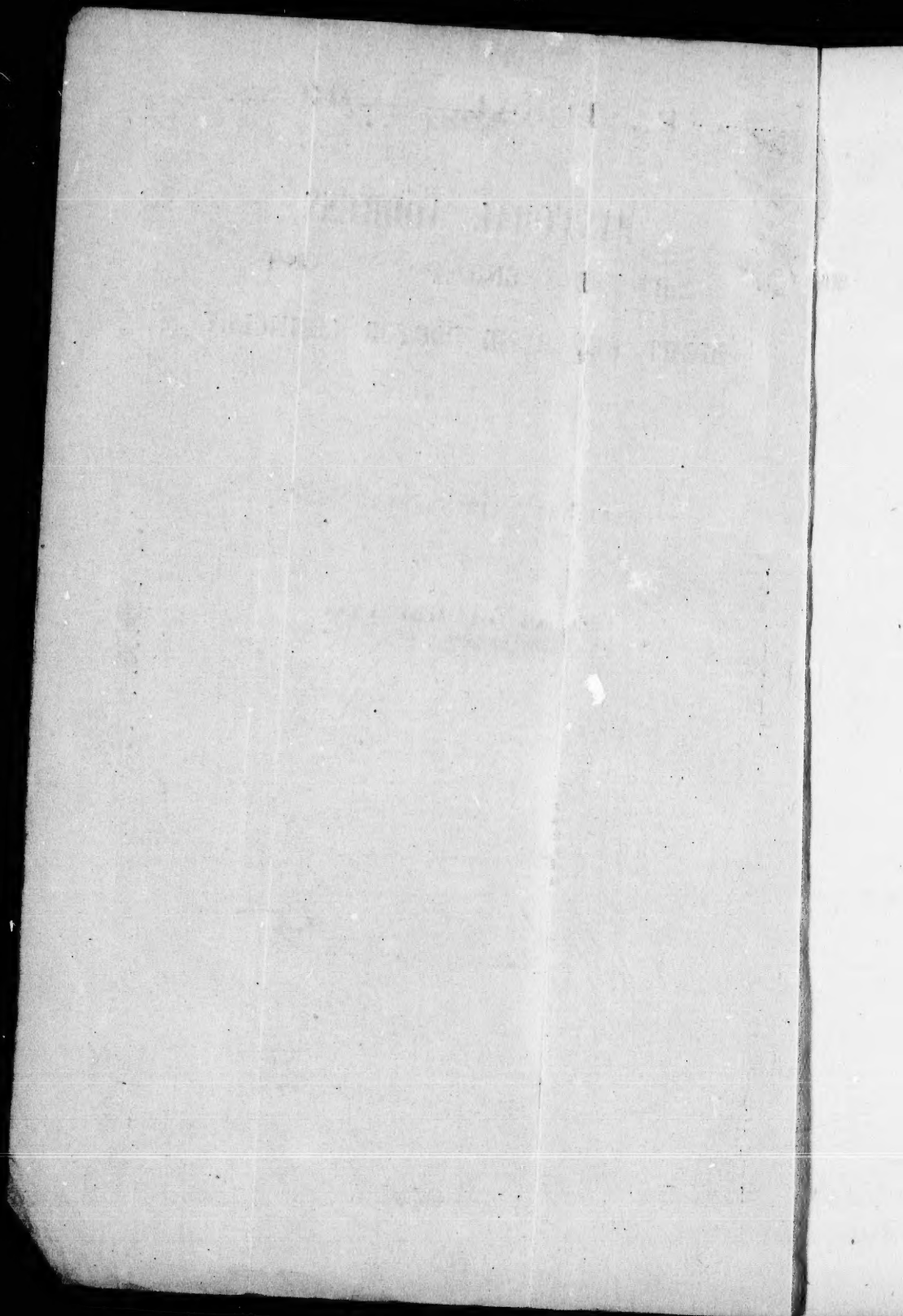
*From Rev. E. J. Murphy*

ST. JOHN, N. B.:

PUBLISHED BY T. W. ANGLIN,

FREEMAN PRINTING OFFICE.

1854.



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FOR THE

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## PASTORAL.

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THOMAS LOUIS, *by the grace of God and the favour of the  
Apostolic See, Bishop of Saint John, to his beloved Children  
in Christ, health and benediction, &c., &c.*

AMONG the many onerous duties of our wide-spread solicitude there is one which has been consecrated by the immemorial usage of the Church—and it is—the Pastoral Address of the Chief Shepherd to his Flock at the approach of the yearly recurring season of Lent, which is now at hand. It would have been our duty, as it was our earnest wish, to avail ourselves of the opportunity afforded last year; but as we were yet comparatively strangers among you; as we were more or less unacquainted with yourselves, your circumstances, your many spiritual wants; as we had not yet the happiness like the good Shepherd to know the flock; to call them by name; to make them hear our voice with effect and advantage; we deemed it better to await until a longer residence among you would have made us more suited to the task. With thanks therefore to the Giver of all good for the countless and unmerited blessings which He has vouchsafed to shower down upon our humble efforts during the past year, and with a heart teeming with charity for every one of you, we joyfully embrace the present occasion of performing towards you a duty, at once, so pleasing and so imperative.

With a consciousness of the weighty responsibilities of the Episcopate in New Brunswick and of our own deficiencies, from the first moment of our appointment we placed our entire trust in Him who selects the weak things of this world to confound the

strong, (1 Cor. i. 27), and who alone could sustain us in the face of so arduous an undertaking. In humble imitation of Him who retired to solitude and prayer before He entered on His great missionary career, we began by a Spiritual Retreat for the Clergy. We withdrew a little while from the daily cares of the ministry to attend exclusively to our own souls ; that so, being renovated with new spiritual vigour, we may recommence our opening mission with the assurance of Heaven's favour : and if we are to judge by the outward result, far as appears to human eye, we are warranted in the belief that God must have blessed us or we could not have so far succeeded.

At the conclusion of the Retreat and before the Clergymen separated for their distant homes, our first care was to pay a tribute of justice to the memory of our lamented predecessor, who was endeared to you all by the ties of so many hallowed reminiscences. In the presence of a crowded and a deeply affected congregation, we offered up the Holy Sacrifice of the Mass, and performed his obsequies (as ought to have been observed at his death) with the decency due to his personal merits as well as to his exalted position. The zealous care of the dead, the sweet recollection of their virtues and the relations by which we were once united with them, their oft-returning picture before the mind, and a heart's wish to love them warmly as ever and to assist them if necessary by every means in our power, were ever the characteristics of the true children of God. David's lamentations for Jonathan (Kings ii. 1.) ; the tears and the prayers of Tobias as he buried the slain of Israel (Tobias xii. 12.) ; the munificent offerings of Judas Maccabeus for the souls of those who perished in battle (Maccabees ii. 12.) ; the signal manner in which Heaven declared its approbation of their piety in this particular ; and lastly, the uninterrupted practice of God's children, under the old and the new dispensation, proclaim to us the duty of praying for the souls of the departed and honouring and cherishing, far as we can, the memory of the Sainted Dead. And if such be our duty towards all the brethren of the faith, how much more obligatory must it not be in reference to him who had such peculiar claims on your affectionate remembrance. He was once your Priest, your Bishop, your Father, your watchful and loving Shepherd. During thirty-three years of a holy and unblemished life he begat many of you in baptism to Jesus ; he watched with deep concern your growing years ; he knew every one of you ; he

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called you by name, and led you forth to the rich pasturage of sound doctrine, by word and, what is yet more impressive, by a brilliant example. He lived as if unconscious of his own worth, humble and condescending to every one with whom he came in contact. He was a friend to the poor, a father to the orphan, a protector to the widow, a frequent visitor to the house of mourning, a kind consoler to the afflicted of every class: he was the esteemed and beloved of our separated brethren, while he ever remained the idol as well as the Bishop of the whole Catholic community over which he ruled. He closed a long and an honourable career as he lived, in the true spirit of an Apostle leaving all his treasure where his heart was so long enshrined, to wit: in the house of his God and for the furtherance of that holy cause which was so dear to him on earth. With such claims upon our affection, our gratitude, our never fading remembrance, we have so far paid a debt of bare justice to his memory; and we shall continue to pay it as long as we remain faithful to the dictates of honour and of conscience. Remember (says St. Paul) your prelates who have spoken the word of God to you; whose faith follow, considering the end of their conversation (Heb. xiii. 7). Bring back to your mind the early instruction, the kind advice, the many salutary admonitions you have received at his lips; place before you the mirror of his sainted life and holy example and it will serve as a lamp to your feet through the perilous career which is yet before you.

However, as the judgments of God are unlike those of man; as we are assured that there is not even a High Priest (except one) without his infirmities (Heb. vii. 27); as it is possible that in the discharge of his many and formidable duties he was not always pleasing to the eye of a holy and just God; as he may be still detained in that prison, mysteriously alluded to in the parable (Matt. v. 26.), from which he is not to be rescued until he satisfies the justice of God and "pays the last farthing," (Matt. v. 26.); as the stubble of his unatoned sins and imperfections may be yet burning; as he may be still suffering loss after death, and will be only "saved as if by fire" (Cor. i. 3, 15.), so it becomes our duty during life to afford him the meed of our frequent and earnest prayers, that God may have mercy upon him should he still require it. This is the only act of gratitude that faith points out to you; this is the only substantial tribute we can pay to the memory of him who loved you so well and who is now no more.

Having so far discharged a sacred duty to the memory of our lamented predecessor, we have now, dearly beloved Brethren, to direct your attention, as briefly as we can, to several other topics of deep interest to this important Diocese. Notwithstanding the efforts of those who have gone before us, it is needless to say, that, at our arrival, there was yet much to be done for Catholicity in this country, and more especially among the English speaking portion of the flock. Up to that moment, properly speaking, there was no Cathedral worthy the name; there was no College; no Seminary; no efficient School; no religious establishment for the education of boys, or of girls; no suitable resting place for the dead in the capital; no Church accommodation for the masses of the poor in the town or in the country; and what is more lamentable—there was scarcely one-half the number of Clergymen required for the religious necessities of so numerous and so scattered a population. To remedy all these evils at once, with the limited resources at our command, would have been a hopeless task, and so we resolved on taking them piecemeal. After much anxious thought we began with the Cathedral, in the chief city of the Province, where two-thirds of a large and influential community had no Church accommodation whatever: and this we intended should serve not only as a Church for the people of St. John, but also as a centre of action and a rallying point for all future operations through the Diocese. What the Church is in the Parish, the Cathedral is still more in the Diocese,—that is the mother of Churches; the grander and loftier temple; the Sion of the Judea; the heart's home; the monument of surpassing beauty and honour for all those who live under its shadow. As we have over and over stated, it is not the exclusive property of any particular district: no, it is the parent Church, as it is the honour and the advantage of every resident Catholic in the Diocese.

From this the obvious conclusion must follow, that it is clearly the duty of every Catholic, even in the remotest districts of the Province, to contribute to its construction according to his means: and in this we are conscious of putting forward no pretension that is not warranted by precedent and the immemorial custom of every Diocese in Christendom, wherever a Cathedral has been constructed by the free offerings of a people. We know ourselves of a Cathedral recently erected in a Diocese of the United States, not certainly superior to ours in wealth or population, where

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not only costly stained glass windows were presented by the tributary Parishes of the surrounding districts, but where a debt of ten thousand dollars was voluntarily assumed by their Pastors. We have no hesitation in saying that the same may be effected with equal facility in New Brunswick, if required. But, thanks to the goodness of God, and the unprecedented prosperity of the times, and the immense contributions of the people of St. John, who are more immediately interested, and who within one year have paid in the sum of seven thousand five hundred pounds, we will not press too heavily on you, with the conviction, that every Priest and Layman, of his own accord, will faithfully do his duty. If every Catholic through the Diocese will give his quota on the day appointed for that purpose by his Pastor, the sum itself may be insignificant and of little consequence to the donor, but, in the aggregate, it will swell to an amount not only important, but which we may truly say is now indispensable for the consummation of so mighty an undertaking. This is what appears to us most needful for Catholicity in New Brunswick ; this is what God's honour and the welfare of the religion you love and your own pride, your own brightest hopes make imperative upon you ; this is, lastly, the earnest appeal which the Bishop makes to every Congregation in the Diocese, whether French or Irish : and we are confident, through the goodness of God, and the active co-operation of the Clergy, and of the more zealous Laymen in each locality, that our appeal will not be in vain. For that purpose we hereby declare it to be our will, not only that this Pastoral Address be read from the altar of the principal Church of every Parish on Quinquagesima Sunday or on the first Sunday in Lent, but also that a convenient time be appointed, either in the Lent or early in Summer, for receiving the contributions of the faithful in the several sections of the Parish. It will be our care, as it will be our duty, to make in due time public and suitable acknowledgement of the sums so received.

Upon the result of this appeal to you, dearly beloved Brethren, depends, to a considerable extent, not only the building up of a magnificent Cathedral, of which every Catholic in the country may be justly proud, but also the success of every other Religious Establishment which will be sure to follow. Once that this holy object of our ambition is attained, we will have more resources, more leisure time, and, with God's help, more courage to devote ourselves unreservedly to objects of equal importance through the Diocese.

Far be it from us to insinuate, for a moment, that in raising up the material pile of God's house, and consulting for the outward glory of his religion, we have accomplished all that Catholicity requires. No, this would be a fatal mistake : it would be un-Catholic, and subversive of the foundation of all religious truth. We need no revelation to convince us that true religion must be necessarily a prerogative, a virtue, an inmate of the soul. The force of the truth is felt within us that "God is a spirit, and they who adore him must adore in spirit and in truth." (John, iv. 24). Like the smouldering fire or the pent-up fountain, that will quickly spread and burst forth into the proportion of a river or a mighty conflagration ; so religion in man's heart will of its own nature extend its sacred influence, not only to every thought and feeling, but to every word and act of the outward man. To be true religion, it must spring from within ; it must flow outwardly from the limpid fountain of the heart ; it must be fed by the sacred flame of God's love, and catch its inspirations from that Heavenly fire which Jesus came to enkindle upon the earth. Such, dearly beloved Brethren, are the interior dispositions which must accompany every outward act of religion, in order to make it availing for any salutary purpose. To you, as God's people, let these bitter reproaches of the Prophet be never applied, "This people honor me with their lips, but their hearts are far away," (Matt. xv. 8) ; "Offer sacrifice to me no more, for my soul hateth your new moons and your solemnities. (Isaiah, i. 14.) Were we to distribute all our goods to feed the poor, and deliver our body to be burned and have not charity (that is the sincere love of God within us) it profiteth us nothing. (Cor. i. 1, 13.) So far then from lulling you into a deceitful security and crying out "peace where there is no peace" (Jer. vi. 14), rather do we proclaim to you the indispensable necessity of heart religion, in order to give life and character and merit to all you do for God. "Wash yourselves and be clean ; take away the evil of your devices from my eyes, said the Lord," (Isaiah i. 16.) ; "Cease to do evil and learn to do well," (Isaiah i. 16.) ; and then and then alone your money offerings and your every act of religion will be as the sweet odour of incense before the Lord.

As the season of Lent is now approaching, we must not only require from you a sincere and effective co-operation in building up the outward structure of Catholicity ; but in obedience the voice of God and of his Church, we must call upon you to do what is

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infinitely more important—and that is, to build up the grander and holier temple of your own souls: “For know you not that you are the temple of God, and the Spirit of God dwelleth in you.” (Cor. i. 3, 16.) “For the temple of God is holy, which you are.” (Cor. i. 3, 18.) The gorgeous church, the tapering spire, the lofty dome, the Cathedral in all its beauteous proportions are all but a faint type of the surpassing beauty and grandeur of the redeemed soul. That temple must be exquisite and lovely, beyond all description, when it is made to the likeness of the living God; it must be of peerless value in His estimation, when no one less than His own Son, Jesus, could have rebuilt it on its ancient ruins, and when He deigned to cement the stones thereof with his own blood. Wherefore, dearly beloved Brethren, instead of confining your soul’s ambition within the sphere of this visible world; instead of contenting yourselves with building up the outward walls of Jerusalem and the towers upon Mount Sion, you must furthermore give point and meaning and reality to these outward symbols; you must furthermore build up that citadel of God within you, and be in the words of St. Peter i. 2—5, “As living stones built up, a spiritual house, a holy Priesthood, offering up spiritual sacrifice acceptable to God, through Jesus Christ.” The thymiana of sweet incense must perpetually burn on that inner altar of the heart, or our sacrifice will be in vain. The varied ornament, the gold and silver, the precious stones, and the gems of every virtue must adorn the interior of our home or otherwise it cannot be a fitting dwelling-place for Him whom the heaven of heavens is not worthy to contain. For those who by crime have lost their Baptismal innocence, the first effort should be to gaze intently on the desecration and the ruin of that temple within them, and to resolve at once on rebuilding and restoring it to more than its ancient splendour. They must begin by clearing away the rubbish of their many sins, and building up this temple and resprinkling it by the laborious ordeal and purifying tears of a sincere repentance: and there cannot be a more appropriate, a more auspicious season for that important undertaking than the acceptable time, the hour of salvation, which is to commence on next Wednesday morning.

In imitation of the forty days fasting and penance of Moses and Elias, and of the Saviour himself, these forty days of Lent, which are time-honoured and universal as the Christian Religion, have been wisely set apart by the Church for the same hallowed purpose.

We are not to believe that the law of outward or of interior penance was abrogated under the new dispensation. No, as the body is agent, as well as accomplice, in the perpetration of crime, so must it equally participate in its expiation and atonement. While Jesus himself is our great first atonement, and has paid the entire ransom of our sins; yet we must be likened to his image (Col. iii. 10); we must be made conformable to his penitential life and holy example, before the saving effects of that ransom can be applied to us individually. Though Jesus died for all; though one drop of His blood would have been sufficient to wash away the sins of a thousand worlds; yet Judas, his believing but traitorous apostle, and the impenitent thief by his side, profited nothing by his boundless expiation: rather did it serve but to make them the more inexcusable. To succeed, therefore, in becoming partakers of His redemption, like Him and his sainted apostles, we must fast and pray, and chastise our bodies, and live in the holy practice of external as well as of interior mortification; that so being like his image in this world we may be also assimilated to him in the world to come. When the Saviour assured the disciples of St. John the Baptist, that it was not lawful for the children of the bridegroom to mourn as long as the bridegroom was with them; yet, He added—as if in the same breath—that the time would soon come when the bridegroom would be taken away from them, and then they too (said He) shall fast in those days. (Luke v. 37.) And so it was; no sooner did He expire on Calvary than His apostles and disciples, and believers in every country, became remarkable for their fastings, their bodily mortifications, and the singular austerity of their lives. In obedience, therefore, to the command of God and of the Church, and in conformity with the example of our Divine model and the unvaried practice of His illustrious Saints at every age, the Ministers of God are now called upon, for more than the eighteen-hundredth time over, to “blow the trumpet in Sion; to sanctify a fast; to call a solemn assembly; to gather together the people; to sanctify the Church and assemble the ancients. (Joel, ii. 16.) For now “Between the porch and the altar, the Priests, the Lord’s Ministers, shall weep and shall say, Spare O Lord, spare thy people, and give not thy inheritance to reproach. (Joel, ii. 17.) For thy day, O Lord, is terrible. and who can stand it. Now, therefore, said the Lord, be converted to me with all your hearts, in fasting, in weeping, and in mourning; and rend

your hearts and not your garments, and turn to the Lord your God, for he is gracious and merciful, patient and rich in mercy, and ready to repent of the evil ; and who knoweth but He will return and forgive, and leave a blessing behind him. (Joel ii. 14, 15.)

Now, dearly beloved Brethren, more than at any other season of the year, it becomes your sacred and imperative duty to merit that blessing, not by any independent action of your own, as if of yourselves you could add the smallest iota to what has been already achieved on the cross ; but by throwing off, through his grace and assistance, "the old man of sin and so put on the new man in God," (Eph. ii. 24,) Christ Jesus, your atonement, your full satisfaction, your God, your all. We must, through his grace, adopt him as our Father, by obeying his commands and imitating his virtues, before he can adopt us as his children and give us the title deeds of our happy inheritance. As it was through the gateway of Baptism we entered into that spacious home, where we were to live as loving and beloved children ; so the moment we forsake that home and cease to be members of that family by the non-performance of our filial duties, like the prodigal child, we have only one resource to fall back upon, and that is the sacrament of mercy—the great Christian ordeal of penance. A deep sense of our degradation, a thrill of horror at the thought of our ingratitude, and then a quick return to seek the pardon and pity of Him whose loving heart we have so grievously wounded; are the only means of rescue from the fearful doom of the unrepenting sinner. This is what God and our Holy Mother, the Church, like the father of the Prodigal, expect at this season from their wayward children, who have been so long absent from the home of their love and the asylum of their hallowed protection. After having toiled the day long for a heartless task-master, and served an ungrateful world, and followed a phantom hope that was never to be realised ; after having wandered so long abroad, amid the miseries and cares of a life, that brings nausea to the soul and must quickly pass away, you are invited, this day, to come back to the home of your hearts, from which you have been so long astray ; to think seriously of the interior disorders of your poor soul : that so having discovered the height and depth of your misfortunes, you may exclaim at last, with him that was lost, "How many servants in my father's house abound with bread, and I am scarcely fed on the husks of swine ; I here perish with hunger. But I know now what I shall do ; I will arise, and I will go to my



father and I shall say to him : father I have sinned against Heaven and before thee ; I am not now worthy of being called thy son ; make me as one of thy hired servants. (Luke, xv. .) Amen we say unto you, your Father, who is in Heaven, will see you in the distance ; he will not await your arrival, but he will go out himself to meet you on the way ; " he will fall upon your neck " and clasp you to his affectionate embraces ; because " the son that was dead is come to life again, he was lost and is found." (Luke xv. 22—24.)

Though there is not a moment of the sinner's life in which this should not be effected ; yet, during the Season of Lent it is the more obligatory, because these forty days have been especially sanctified by the penitential ordeal of the Saviour and his Saints, and because they have been set apart and consecrated, for that purpose, by the Church, from the earliest period of her history. Our return to penance, therefore, is the more necessary at present, because the more easily accomplished ; because it is that period when the avenging arm of God is withheld, and the bowels of his mercy are softened to tenderest compassion, by the accumulated tears and fastings, and prayers of his sainted children throughout the world. " Arise, therefore, you who slumber and Christ will illumine you." (Eph. v. 14). Cast off the works of darkness, and put on the armour of light and the helmet of salvation. (Eph. vi. 17.) As " the life of a man is a warfare on the earth ; as trials and cares and disappointments are unavoidable for the sinner as for the just, "fight the good fight," (Tim. ii. 4,7) : remembering always that if the struggle be terrible for the while, yet it is of short duration, it must soon end in an everlasting triumph. As you have no alternative but to fight or to succumb, cleave rather to the cause of God and of virtue ; valiantly battle for your soul's salvation : if, like the coward, you lay down your arms, instead of escaping disaster and death, you will only become a more easy prey to the enemy, and thereby forfeit the spoils of an immortal victory which might have been so easily yours.

To be renewed to penance in the Catholic acceptation of the word, is the first and most sacred duty of all the faithful, and especially of the sinner, during the approaching season of mercy. It was mainly with this object in view that the Church, as the faithful interpreter of God's law, has enjoined upon all her children the accustomed Lenten obligation of fasting and prayers, and alms deeds, and every species of good work. Faithful to the mission,

as to the character of her Divine Founder, she still continues, as she will ever continue, to act the part of a fond mother, to love and cherish all ; but to make the return and the saving of her lost ones the foremost object of her solicitude. Her mission, too, is to look for him that was lost ; to receive back the prodigal ; to call the sinner rather than the just ; to save him that had perished. As the only means of attaining that happy result, she proposes to you the heart observance of the duties enjoined on every Christian during this acceptable season. She now calls upon you more loudly than at any other period of the year, through the voice of her ministers, to fast and pray, to feed the hungry and cover the naked, and perform the various duties of charity according to your circumstances, that so you may be the better prepared for a good Confession and a worthy Easter Communion. It is thus only the sinner can hope to celebrate the approaching festival of Easter, in the true spirit of a Catholic ; it is thus only by dying once for all to his crimes and to his passions, that he can hope to rise triumphant with Jesus from the sepulchre of the spiritual death in which he has been so long enthralled.

While it is yet time, therefore, and while the grace of God awaits you, shake off that death slumber from which millions have never been awakened but at the summons of an angry God. With the Prodigal, let every sinner say within himself, on this morning, I am sick of the husks of the world. " I know now what I shall do : I will go back to my father." I will wash out my sins if possible with my tears ; I will forswear my ingratitude ; I will seek the pardon of my God, at the feet of him to whom Jesus gave the delegated power of loosing and binding (Matt. xvi. 19) ; of forgiving and retaining. (John xx. 23.) I will go and shew myself to the Priest (Matt. viii. 4), and lay bare before him the leprosy of my sins and the many bleeding wounds of my poor soul : and once that I am cleansed and healed ; once that I am admitted back to my father's home, and that I am restored to his friendship, as I am not worthy of being called his child, I will be happy in being accounted one of his servants all the days of my life. Such is the language which every sinner should adopt on this auspicious morning. A total abandonment of the past, and entire newness of life should be the resolve of your inmost soul. You must cease to do evil and learn to do well. (Isaiah i. 12.) As from the face of the serpent fly from sin. (Eccl. xxi. 2.) Let your

loins be girt as one contending for a mighty prize. Let the lamps of a glowing charity burn in your hands (Luke xii. 35) : not that you may be seen by men, but that men seeing you, may glorify your Father who is in Heaven. (Matt. v. 16.) Be henceforward like to men who wait for their Lord, when he shall return from the wedding, that when he cometh and knocketh they may open to him immediately." "Amen, I say to you ; blessed are those servants," for the Lord "will gird himself and make them sit down to meat, and passing will minister unto them. (Luke xii. 37.)

This is the duty which you owe to God and your own soul ; this is a duty which, in a country like New Brunswick, you owe in an especial manner to the Church of which you claim to be a member. While you glory in the honoured appellative of Catholic, be not one of those who, by your mis-conduct, tarnish its fair name and are a foul blot on its escutcheon. Be not one of those on whose account the name of Jesus is blasphemed, and whose drunken broils and riotous conduct, and sinful, disedifying demeanour, are so falsely ascribed to the teachings of the holy religion which they profess. It is difficult to conceive any man worse or more inconsistent than a bad Catholic. With all the advantages of deep-seated religious impressions, and all the means of sanctification at hand, and all the remorses to be stifled, the perversion and obstinacy of such a man are marks of deeper guilt and of a more depraved and wicked disposition. His whole life, his every breath is at variance with the principles he professes to hold most sacred, and hence his greater crime before God and man. If you wish to glorify God, therefore, and to honour Catholicity, you must not only pray to your Heavenly Father in private ; but as members of the social body, as men coming every day in contact with your seperated brethren, you must take care that the sweet odour of your virtues be spread abroad like the smoke of balmy incense ; you must take care that your untarnished honour, your sacred principles, your honesty unquestioned, your rigid justice between man and man, your promptitude to help the needy and to oblige your neighbour by every means in your power, your love for your own religion and then not only a toleration (which is an odious word) but an enlightened liberality, a true heart respect for men of every other religious persuasion, according to their merits, must be your distinguishing characteristics : or otherwise your religion is but a mockery, a name. These are the weapons with which every true Christian must be armed in defence

of himself and his religion. These were the only means adopted by Christ and his Apostles in the propagation of Christianity, and which we therefore believe most effective in its preservation and in its triumph. Wherever the children of God were holy and faithful to their principles, there all history is unanimous in proving that we were not only impregnable, but even progressive against every assault from without. In vain did the Gentiles rage, and the kings of the earth stand up against us. (Psalm ii., 1, 2.) In vain did the wind of every varying doctrine lash to fury the billows of earthly power against the frail sides of Peter's bark, wherever the crew, like those on the sea of Tiberias, were bound together in holy association with Jesus. But, on the other hand, wherever there was a departure from these principles; wherever "the charity of many grew cold," and that the children of a sainted ancestry, like the Jews of old, became degenerate and forgetful of their Heavenly destiny and bye-gone associations; there, too, if we run down the successive pages of history, it will be found that their resistance, as foretold by the Evangelist St. Matthew, was feeble and of short duration. "Because iniquity hath abounded" (said He) "and the charity of many shall grow cold; many false prophets shall rise and shall seduce many." (Matt. xxiv. 12.) In Northern Africa, in Palestine, in Constantinople (the seat of Eastern Christianity for so many centuries,) in the several nations of Europe, that were shipwrecked in the faith and fell away from the Church, the cause may be easily traced to our own disorders. It was not the sword of the Cæsar, nor the character or the talents of the new lawgiver, nor yet the charms of the doctrine itself that prevailed against us. No, whatever may have been the concurrent causes, it cannot be denied that the hand of God was deservedly upon us. We tottered more by the weight of our own degeneracy than by any pressure from without. As long as we continued faithful, the blood of ten thousand martyrs served but to fertilize the soil on which it flowed: every succeeding persecution but gave additional impetus to the growth of the Church and the unyielding enthusiasm of her children throughout the world.

For this reason, dearly beloved Brethren, the only danger we have to dread is our own selves; our own weakness; our own corrupt inclinations; our own tendency to lukewarmness in the service of God. Every organization of our opponents, and every attempt to crush us from without will be utterly unavailing if we

be faithful to conscience. Instead of thinning our ranks, or cooling our charity, or blotting out the faith of God within us ; rather, on the contrary, will they awaken more and more our slumbering energies, and serrý our ranks, and bind us together (as in Ireland and in many other countries) with the tenacity of an adamant chain. The country, meanwhile, may suffer ; the demon of religious discord may be let loose among the children of the same soil, because each happened to pray to God after his own manner ; the farmer and the mechanic, and the labouring industrious classes on both sides may continue to be the unconscious tools of their own misery, and leave behind them the legacy of religious hate as the direst curse ever bequeathed to a people. As in unhappy Ireland, (they may transplant the odious exotic to this new soil of their adoption) they may be still the dupes of a few designing and heartless politicians, whose hollow creed is placarded only on the hustings, in order to trade and fatten on their follies and their common misfortunes ; but the Catholic who takes any offensive part in the unholy warfare ; the Catholic who by his forbearance, his charity and kindness to all men, and who by the judicious exercise of all his political influence does not endeavour to discountenance it and to put it down, is a traitor alike to his country and to his God. With all our united efforts we may not be able to stay the torrent and save the country from its ravages ; but let not the fault be ours. To save ourselves from the awful responsibility before God and man, let us vie in holy emulation—not to trench on the sacred realm of other men's conscience, but rather to disprove the gross calumnies with which we are assailed by showing forth in action the love, the moderation, and the genuine liberality of our faith. In France, in Belgium, in monarchical Austria, in many of the German States as in Ireland, we are rejoiced to find that an overwhelming Catholic majority have not only placed all other Christian denominations on perfect equality with themselves, but in many remarkable instances they have given them a preference. In Belgium, the world knows that an entire Catholic people, at the risk of a mighty revolution, fought and bled for a Protestant King of their own choice, to whom they have been since affectionately loyal and devoted. In France, where religion is supported at the cost of the country, successive Catholic Governments have given to each Minister of two millions of Protestants double the stipend allowed to the Priest



of thirty-three millions of their own creed. In Austria, with a Catholic Emperor and more than twenty millions of the same faith, no religious distinction has ever been complained of even in the distribution of the highest offices of the State. In Ireland, it is a remarkable fact that four-fifths of the Representatives of Catholic constituencies are Protestants, of their own unbiassed choice, and, simply, because they believed them most effective in the advocacy of their rights and in the protection of their common country. There is not an instance on record, that we know of, where any candidate was opposed, directly or indirectly, because he was not a Catholic: and do we not exhibit a like liberality of feeling not only in the several counties of New Brunswick, but throughout the whole extent of Catholic Canada and the British Provinces, from Lake Superior to the Atlantic.

In struggling, therefore, by every legitimate means in our power, for nothing less and nothing more than perfect equality with our brethren of other creeds, we look for no odious ascendancy. If ascendancy has ever been wantonly aimed at by a people or a nation, calling themselves Catholic, we repudiate it as utterly abhorrent to the genius of that religion, which, we believe, can be sustained only as it was established and propagated in the first instance; that is, by the moral and intellectual weapons of reason, of sound sense, and of God's holy revelation. If by steady perseverance in this heavenly course we fail in attaining that religious concord among brothers, which is the greatest blessing of any country, we may deplore the fatal consequences for men of all parties. Here, as elsewhere, they may tell over and over again, the fate of Abel and the curse of Cain, and the prostration of business, and the rags and feuds and miseries of a divided people; but we are consoled by the reflection that the fault will not be ours, and that our religion, at least, as in all similar trials, will not only not lose, but will gain, and gain immensely in the struggle. The same system was tried in Ireland for 300 years, and Ireland in the end was more Catholic than before. All the secret societies in existence, and all the clamorous denunciations, and all the appliances of penal laws and brute force that can be resorted to, may make a man a hypocrite; but they never have made, and they never will make one convert from the Catholic Church. On the contrary, the more violent, the more bigoted, and the more unreasoning they are, the less we have to fear for the safety of our divine religion. Secta-

rian rancour may stalk over the land and (which Heaven forbid) may turn this happy country of New Brunswick into a new Ireland; but if we follow our own religion, and let every man follow his, in the end the result for Catholicity will be triumphant. Any other scheme you adopt will be not only useless, but it will be its own condemnation: it will end, as it ought to end, in utter discomfiture. If our religion were the unscriptural doctrine, the incongruous heap of superstition and absurdity, which our adversaries would fain represent it, like other systems it might have caught hold of men's passions for the while; it might have flourished for a stated period and among a particular race of men; but to the man who seriously contemplates the great living fact before his eyes, that it is eighteen hundred years old and that it still reigns in the hearts of two hundred millions of human beings, of every clime and tongue, it is evident that it must have some inherent and mysterious principle of amalgamation; or otherwise, like all other religious systems, it would have fallen to pieces long ago. As had been truly foretold by St. Matthew, (xxiv. 9.) the true children of God, the true Church, "were to be delivered up, and afflicted, and put to death, and hated by all nations;" but this, instead of being an argument against us, is rather a characteristic of our abiding fidelity. It is consonant with reason, as it is with God's word, to believe that the one true Church on earth ought to be the ever living reproduction of the life of Christ himself; that is, one alternate succession of struggle and of triumph. The Church which was not everywhere opposed; the Church which cannot boast of trials and persecutions and opposition of every kind as its heirloom, cannot be the legitimate offspring of Him who lived and died a martyr, and who wished his children to follow him in the thorny pathway of the Cross. (Matt. xvi. 24.) It is not, therefore, by mere human means, nor by counter organisation, nor by the un-Catholic system—the low and paltry device of Ribbon or Secret Societies; nor yet by disgraceful rows or street broils that the cause of truth can be sustained in this or any other country. No, the religion that requires or accepts such services cannot be of God. The Catholic Church disowns them. In this as in other particulars her recreant children may despise her counsels, and violate her laws and tarnish her unsullied name; but, in her long and chequered career, it is our proud boast to say that in no case did she ever sanction or tolerate a secret society within her bosom. Through the

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mouths of her venerable Pontiffs she has over and over proclaimed the principle, so clearly established by her divine founder, that men love darkness rather than light, for their works are evil. Every one that doeth evil hateth the light and cometh not to the light, that his works may not be reproved. But he that doeth truth, cometh to the light, that his works may be made manifest, because they are done in God. (John iii., 20, 21.) The Church, therefore, neither harbours, nor countenances any secret society, and for this simple reason—that she has nothing to conceal. Her principles; her dogmas; her discipline; her liturgy; her historic records, the voluminous writings of her children of every age and clime; and, lastly, the sanctuary itself is wide open to the world. She loves the light; for, the more she is viewed by it; the more she is studied and examined; the more her truths are developed and brought into juxtaposition with each other, the more her divine beauty flashes on the eye of every unprejudiced beholder. The only complaint we have against our separated brethren is that they condemn us without trial; they protest against what they know not, and what they have never seen or heard, but through the distorted medium of one-sided misrepresentations.

We need, therefore, no secret or unhallowed agency in our behalf. If, as Catholics, you really believe in the enduring character of your religion and the promises of perpetuity which Christ made to his everlasting Church, it is manifestly inconsistent to recur to mere human means for its defence and preservation. No, faithfully perform the duties that Catholicity enjoins on you, and leave the remainder to God. Live as good Christians, peaceful loyal citizens, obedient to the laws, respecting authority, carefully avoiding all religious bickerings, hating no man and working hand in hand with your brethren of other religious persuasions, for the happiness and prosperity of your common country, which is to be a home for yourselves and the generations that are to succeed you. It is thus only you will consult for the honour and the true interests of the religion you love; it is thus only you will consult for your own temporal and spiritual welfare, and perform your part in making New Brunswick what we earnestly hope she is destined to be, that is—a favoured land, with a free, a progressive, and an united people.

By steadily pursuing the course we here point out, there is only one danger more—one rock of scandal—which you must avoid, at the peril of everything near and dear to you. I allude to that besetting sin of drunkenness, which has been so prevalent among you,

and which may be truly said to be the source of all your misfortunes. If, upon a retrospect of your lives, you find you were ever the victims of intemperance, not we, but God, commands you to avoid the sinful occasion altogether; as, from the face of the serpent, you must fly from what has over and over brought death to your poor souls. You must not content yourselves by lopping off every noxious excrescence; but, in the Gospel advice, the axe must be laid to the root; you must tear it out from its deepest fibres: or, otherwise, like the cockle, it will sprout forth and thicken more and more, until it will choke within you the growth of every budding virtue. From the past take that lesson from experience which millions never learned until too late. Dally not with the serpent, for his fell hallucinations will blind and betray you; it is his very nature to bite, and he will bite to the core. If you are weak, dread above all things the use of intoxicating liquors; because, or such people, the first taste is the perpetration of the crime itself: excess must follow, as a necessary consequence. "Live soberly, therefore, and justly and Godly, in this world, looking for the blessed hope and coming of the glory of our Lord Jesus Christ," (Paul to Titus, ii., 17), who will come soon and will not delay. (Heb. x., 37.)

As we fear we have already trespassed too long on your indulgence, we will now conclude by recommending to your particular notice the great work of the Propagation of the Faith, which has been already established among you, and which has been so long and so favourably known to every well informed Catholic. It would be out of place, at the present moment, to attempt a description of the blessings innumerable which that Association, by its prayers and by its munificent contributions, is bringing down upon God's Church in every country. Since the funds of the Propaganda at Rome were confiscated to a considerable extent, during the first French Revolution, it was principally through this Association that the Gospel was preached to the Savage and the Pagan in the remotest regions of the earth. Whether on the Rocky Mountains or on the banks of the Columbia River; whether at the foot of the Himalayas or in the most remote Island of the Pacific, it is the Catholic Priest as the emissary of this Association, who is making new conquests for Jesus and is pushing further and further the frontier of his sweet empire, which is being every day extended and will continue to extend until it will gird the globe. To help him, therefore, in that soul-saving mission; to communicate to others those blessings, which you prize above every earthly treasure,

and so to bring the pity of Jesus on your own souls, both Priests and people are called on, by the unmistakeable voice of the Church, through the earnest and frequent exhortations of our Holy Father Pope Pius the Ninth, to enter into the spirit of this hallowed Institution, and to co-operate with your fellow Catholics through the world, in building up and sustaining this bulwark of your faith. We are, therefore, most anxious that a better system for the enrolment of members, and the collection of the usual contributions, be adopted in every Parish through the Diocese, that so we may vie in holy emulation with the surrounding Provinces in the furtherance of a cause so dear to God and to his Church. Let each Pastor address his flock on this most important subject at the earliest opportunity, and we have no misgiving for the result.

Such, dearly beloved Brethren, is the first Pastoral exhortation, which we send you, on the several momentous topics that seemed to us more immediately connected with the present position and future prospects of Catholicity in this country.

May we hope that, in hearing this heart appeal, you will recognise the voice of your chief shepherd, and that you will obey it at every sacrifice. May we hope that it will have the happy effect, not only of bringing back many a wandering sheep, but that it may keep together the entire flock and securely lead them forth to the richer pasturage of more abundant light and grace and interior edification; and "may the God of all peace, who raised from the dead the great Pastor of the sheep, our Lord Jesus Christ, (Heb. xiii. 20,) feed you and guard you, and keep you together in "the one fold," and under "the one shepherd" (John x. 16.), until you shall be gathered into that more perfect and ample fold in Heaven, where, with your supreme shepherd, Jesus, you will banquet unto everlasting ages.



## ROMAN CATHOLIC LITANY OF ANATHEMAS

Principally Composed by the Rev. JOHN GOTHER, Catholic Priest, and recently adopted by several Bishops in England and in New South Wales, as an authentic Exposition of the Roman Catholic Faith.

Cursed be he that adores any thing else but the one God, or admits there are more Gods than one.

Cursed be he that gives divine adoration to the Blessed Virgin or the Saints, or to their pictures or relics, or any creature whatever.

Cursed be he that puts his trust or his hope of salvation in any of these rather than in God.

Cursed be he that maintains that they have any virtue or merit whatever, or that they are entitled to our respect or veneration by any other title but what they have received from God.

Cursed be he who pays them any respect whatever, except what is referable through them to God, to whom all honour and glory.

Cursed be he that believes the Blessed Virgin to be a Goddess, or who asserts that there is not an infinite distance between herself and her Divine Son.

Cursed be he that does not believe that the one sacrifice on Calvary is all-sufficient for the salvation of mankind, or that it is not available for us individually, by adopting the indispensable means which Christ has prescribed.

Cursed be he who believes that there is any "other name given to men in which we can be saved but the name of Jesus."

Cursed be he who says that any thing less than the power of God is availing to forgive sins, or that any man or angel can do it of his own authority or without power committed to him by God.

Cursed be he that says that any Priest, or Bishop, or Pope can pardon even the smallest sin for any amount of money, or that he

can give permission to commit sin ; or that he has any power to absolve the sinner who has not the spirit of true repentance and the worthy dispositions that God requires from him.

Cursed be he that believes he can be saved simply because he is a Catholic, or by faith alone without accompanying good works.

Cursed be he who adores bread and wine in the Mass, or who gives to any creature the honour due to God alone.

Cursed be he who believes that a merciful and provident God left his Religion as a riddle and guess work for mankind, and established—not the Bible, but the private interpretation of every man ignorant, or otherwise, as the standard whereby we were to be guided unto the one truth.

Cursed be he who asserts that God has established a Rule of Faith which, of itself, would lead any man into error : or that he is in any way the author or the approver of the ten thousand clashing systems of religion into which the Christian community is now divided.

Cursed be he who asserts that God can contradict himself, or that in the Bible he propounds a doctrine to one man differing in any thing from that which he reveals to another.

REGULATIONS OF LENT  
IN THE  
DIOCESE OF ST. JOHN, FOR 1854.

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Every week day in Lent is a Fast Day on one meal and a collation.

The Bishop, by virtue of powers delegated to him by the Holy See, permits the use of Flesh Meat at one meal on all Sundays, Tuesdays, Thursdays and Saturdays from the first Sunday of Lent to Palm Sunday, inclusive. On all other days, from Ash Wednesday to Holy Saturday, meat is strictly forbidden. Eggs are not allowed on Ash Wednesday nor on Good Friday.

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HOLY DAYS OF OBLIGATION.

ALL SUNDAYS IN THE YEAR.

Circumcision	-	-	-	-	January 1st.
Epiphany	-	-	-	-	January 6th.
Annunciation	-	-	-	-	March 25th.
Ascension	-	-	-	-	May 25th.
Corpus Christi	-	-	-	-	June 15th.
SS. Peter and Paul	-	-	-	-	June 29th.
Assumption	-	-	-	-	August 15th.
All Saints	-	-	-	-	November 1st.

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s are